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DENOMINATIONAL ORGANIZATION.

Address before the Ministerial Union, March 15, 1869.

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WHEN the history of our Unitarian denomination for the last four years shall be reviewed in after times, the one feature which will be found especially to distinguish it, will be its attempts made during this period at more complete organization. To us, living in it, other things may seem more prominent; such as the agitation of the questions of radicalism and conservatism, and the like. But all these questions, serious and important as they are, will be seen to be only the experience of phases incident to our development and progress, certain gradually to be settled and outgrown, and affecting less than is believed at the time the real life and character of our denomination; while this pertaining to organization is vital, and its importance will appear more and more, as time goes on.

That tendency to individualism which has been fostered naturally enough by our principles of extreme Protestantism seems a few years ago to have reached its culmination; and then all at once there began to assert itself a new spirit and yearning, — the instinct of fellowship and co-operation. The appeals to this feeling came, to be sure, especially from a few more earnest minds; and there were some who opposed. But

the readiness with which the appeals were responded to on the part of the great bulk of the denomination — ministers and laymen — proved that it was, as I have said, the promptings of a great instinct that had been latent, but which now, in its own proper time, was waiting to be developed and to be heard.

I propose to-day to review briefly the particular details of organization to which the awakening of this spirit has already led; but my main purpose is to introduce a discussion upon the general idea of organization, — how far it is possible and desirable in a religious body; and especially in one that is based, as ours is, on the broadest principle of moral and intellectual and spiritual independence. I just said that to me this question seems to be vital. What I mean is this: that it depends wholly on its capacity for organization, whether our denomination is to take a great and permanent position as one of the great forces of the world, or whether it is to live awhile and gradually become merged with a general mass of kindred influences or swept into some more positive current; destined, in either case, — however powerful and beneficent its influence, — as a body to disappear.

In regard to the value of organization (taking this as a general proposition), little need be said. Nothing is more universally recognized than the fact, that organization is the necessary condition of effectiveness and strength. The importance, or rather the absolute necessity, of organization is recognized in every practical enterprise that civilized men undertake. Every railroad, or bank, or factory, or mercantile or social or political movement, rests upon it as its corner-stone. Nor is the religious world without its equally emphatic and clear illustrations: Jesus set the example of organization, and testified to its value, when he organized his band of apostles, and sent them out "two by two," with definite instructions. And in the history of the Christian Church, it needs only to speak the names of St. Francis, of St. Bernard, of Loyola, of Wesley, — or, in other religious history, that of Mahomet and Sakhya Buddha, — to call up pictures of vast and powerful orders, the greatest illustrations the world has

ever seen of the possibility of combination and of its tremendous might. It is to the fact of organization alone, that these systems and these men owe the place they hold in history, as among the most important of the controlling forces of the world. There have been other men as great and wise and devoted as Mahomet or St. Francis, and with as clear and magnificent ideas. There have been others as pious and earnest as Wesley, and with thoughts just as likely to awaken universal response from the hearts of men. It is simply and only because they knew how to organize, and carried this knowledge into action, that they stand out now, their names written with the pens of centuries in the great book of the world's life.

When we attempt to apply the principle thus illustrated, to our own denomination, it may be objected that such organization is suited for certain periods and certain states of human development; but that it does not follow that it is either desirable or possible for an age or a sect like ours, and that our free spirit and our tendencies to independence are inconsistent with it. I maintain, on the contrary, that the illustrations I have named, exemplify that its possibility is not confined to a particular class of men or stage of society; certainly, that it is not for those alone who are tame and docile and spiritless. Look at Mahomet. He had for his material the scattered Arabian tribes, as loose and free as their own drifting sands; as ill brooking restraint as the wild crows of the field; and they were weak as the sand, — safe from destruction only in their homelessness, and their readiness to be blown where destiny might will. Mahomet organized them, and they became a mighty power that for a while kept the world in awe. St. Francis and Loyola had some of the freest and proudest spirits of their own or of any age, subject to their discipline and performing the part assigned them in the great machinery of those wonderful systems.

And now I have done with these general remarks, and wish to speak of the actual facts of these last few years in the history of our denomination as bearing on this question. What I wish is to see if there are not methods of organization possible for us in our condition of religious progress, and if these are not essential to our truest life and service.

NATIONAL CONFERENCE.

I. And first, because this is the most conspicuous fact, let me speak of the attempt which has been made at a general organization of our churches.

Some such ideas as those which have been now presented, working in the minds of some of our brethren, led them in December, 1864, to urge the denomination to meet and consider the possibility of a more efficient union. And, as the result, the National Conference was established. I do not propose to enter upon the defence or the criticism of this Conference on those points which have been so freely discussed, especially since the last session in New York. To me, indeed, these points seem of comparatively little importance. If this Conference had undertaken to legislate for societies, or even to execute for them, then I should feel as much concerned as any one to scrutinize carefully all its proceedings, and as shy as any one about being committed by any irregularities. It, however, does not pretend to be either legislative or executive. Its end, and the only one professed in its constitution, is that "of energizing and stimulating the denomination to the largest exertions in the cause of Christian faith and work."

This clearly defined end is to be considered when we criticise its acts and its results. It is likely that some votes have been passed, that were not wise nor advantageous. It would be strange if it were otherwise. The Conference has met for a session of less than three days, a period which almost any such body would consider hardly long enough for the members to get acquainted with each other and to begin to work. Into those three days have been crowded all the interesting topics pertaining to our work and our worship. No one ought to feel surprised if, in the heat and pressure of such circumstances, resolutions were carried and measures approved which calm deliberation afterwards would condemn. The good sense of the denomination and of the world outside (no matter how much capital opponents may try to make out of infelicitous expressions or resolves) will judge of the Conference by the

manifest spirit of it, and by the evidence it affords of any such harmony and earnestness of co-operation as to make it effective towards the end which it proclaims. Can any one doubt what this judgment will be? Do we not see, as the result of it, new energy and life in every activity belonging to our denomination. Is there a minister or a parish that has not been stimulated by it? And if we take a wider look, we find that this organization of our churches has given Unitarianism a power and a position such as it could not have had from years of individual working. Other denominations speak of us now with more respect, even if they do try to disparage us more than ever before. Our books are more sought for, our views more diligently inquired into, our preachers more readily heard, and persons, now formally connected with other sects with whose creed they have lost sympathy, are more ready now than before to connect themselves with us.

Some incline to dwell chiefly on the fact, that a whole morning of the Conference was spent in excited discussion of an important article involving its theological attitude, and that everybody differed from everybody else, so that outsiders would have supposed that a complete dissolution was inevitable, and that, after all, a decision was come to, which meets with the disfavor of many of our leading minds, — which some treat with ridicule, and some regard with serious alarm. I choose rather to see — what to my own mind is as clear as though it had been embodied in most logical utterance in some unanimous resolve; viz., that, even in this discussion, so warm and antagonistic, there was a deep and almost unanimous accord, as to the great principles, — the only difference being as to the effect on these of this or that form of words. I choose to see that what followed during the Conference proved, even if one had not so interpreted the discussion at the time, that this difference (with the great majority I mean) was on the surface only; as shown by the fact, that, with the interval of only two hours for dinner, all met again as earnest and as united as any body of men and women ever were; and in all the remaining sessions of the Conference, as they looked at large plans for work, at great opportunities for denominational

growth and influence, there was a flame burning and a spirit moving which no carper could ignore.

I hear it still asked sometimes, whether, on the whole, it will be proved possible to organize a denomination so discordant and various as ours, and so imbued with the spirit of individualism and independence. I answer, It *is proved* already (as much as it ever can be, and as much as I should ever desire it to be), not indeed that it is possible to have such kind of organization as ecclesiasticism is accustomed to crave, — that kind of organization is everywhere losing its hold,* — but a kind of organization suited to the genius and spirit of our body; and it is perfect enough for all the ends we seek.

I have often thought, as I have read the descriptions of Dr. Kane and Dr. Hayes, that of all modes of travelling none could equal in fascination the driving a team of Esquimaux dogs. The noble little creatures have such spirit and independence that they won't bear close harnessing, like that of oxen and mules; and they are attached to the sledge and to each other by the slightest thongs, and these are made loose and long, permitting every one perfect freedom to play. Sometimes, to be sure, it makes awkward work, when, forgetful of their purpose, and full of spirit, and conscious of liberty, they fall to caressing or fighting, and there comes a very snarl of traces and dogs; but when, fired with zeal and knowing the road, they are started on the journey, every little cord is stretched, and they bound along, inspired by a common sympathy, stimulated by each other, happy as friendly racers at play, but each drawing his utmost on the sledge, and, in perfect unison, joyously and effectively whirling it on its way.

So with Unitarians: a free spirit characterizes the body, which makes only a certain kind of organization possible. They can't bear saddles and collars and shafts. They must

* It is a somewhat curious illustration of this, that, within a few weeks, at Auburn, N.Y., the Catholic bishop, exercising his well-known prerogative, changed the parish priest. The people rebelled and demanded to have their old one back, thus in this Catholic Church exercising the fullest congregational liberty. It is one of the indications of how old modes of organization are melting before the new spirit of the age.

be free to look round, and, if they want to, to head the other way, and get at any of their co-workers when they please, with criticism or caressing. It must always be possible, in short, to have scenes which an outsider, unaccustomed to this sort of liberty, would think indicative of inextricable confusion. But so long as there remain a common purpose and an earnest aim, these will avail more than driver's whip or ecclesiastical authority to co-ordinate the endeavors of every one, and to bring about, as the result, a strength and effectiveness which is possible only under conditions of conscious liberty and glad spontaneity, and which the curiously contrived and rigidly governed systems, with their articles and dogmas, have never been able to effect.

Whether the National Conference as such, with its present preamble and constitution, is going to be permanent and to constitute the particular shape of our denominational embodiment, I do not pretend to foretell; nor does that affect at all the point which I wish to make, especially considering the end for which it was designed. If that Conference should never meet again, its work abides; and the fact remains proved by it, that it is possible for our denomination to organize, — a fact none the less proved even if every year it should organize anew, as its needs and opportunities change.

LOCAL CONFERENCES.

II. The second important movement towards organization is that of Local Conferences. This is one of the results of the formation of the National Conference, and, like that, an evidence of the capacity for organization of our denomination. The idea of such Conferences was advanced at the meeting of the National Conference in Syracuse; and, shortly after that meeting, the Council, in accordance with its direction, prepared carefully a plan for a constitution, and designated what seemed to them the proper divisions of the Conferences, and appointed the President and Secretary of the Council, and the Secretary of the American Unitarian Association, to attend personally to their organization. These gentlemen and the Council and the Conference itself had no authority whatever. They claimed none.

Their suggestions were only in the form of recommendations. Occasionally, in the formation of the several Conferences, persons felt it necessary to make some distinct protestations of independence. But ordinarily this independence was assumed; and, recognizing the desirableness of a certain uniformity of plan, the form of constitution proposed by the Council, with slight modifications, was adopted in almost every Conference that was formed. The Conferences have now been in existence long enough to be tested, and in every case they have grown in influence and favor. Persons who for awhile held aloof have gradually come heartily into them, and they are now an established and working system. I have studied them with reference to the point which I am considering, and they show clearly enough that, while our people are as congregational and individual in one sense as ever, and as jealous of any infringement on their independence, yet if you present to them practical ends to be served by their association, they are ready to associate; and, when together, they come short of no other brotherhood in the quickness of sympathy and the susceptibility of stimulus, and the power of being kindled by each other and acting together for common ends.

Thus far perhaps the greatest results of the Conferences have been the development of this feeling of sympathy and earnestness, and the new life which has been occasioned by it in the individual churches of which the Conferences are composed. But they have also begun already to do important work, for the general upbuilding of the denomination. I will give two illustrations.

1st, Most of them have taken in hand, by the common consent of the churches, the whole work of raising the money needed for the Unitarian Association: many of them have done it as promptly and efficiently as though they possessed the authority and the machine-like character of the strictest ecclesiasticism.

2d, The officers of the American Unitarian Association resolved after the late meeting of the National Conference to attempt in earnest a plan — which they had previously much considered, and which at that meeting was earnestly favored —

by which, through itinerant missionary preaching, and in other ways, all the ministerial force available should be employed in the service of our cause; and they appropriated a considerable sum to put the plan into operation. Immediately the Secretary of the American Unitarian Association invited the Secretaries of the Local Conferences to come together, and to consider the best method of effecting the end in view; and here the practical utility of the organization was made apparent. It was something to have representative men from various sections of the country acquainted with the wants and circumstances of each; but, besides that, all realized, as never before, the great value of the fact, that each had a certain power and responsibility. And, with the entire certainty that they were acting for and by the authority of the churches and Conference that appointed them, they discussed and matured plans for the development of missionary work in their districts; for the supply of destitute parishes; for supplementing the labors of men who might be willing, if assistance were afforded them, to undertake movements outside of their immediate parish sphere; and for other similar kinds of activity. It may be some little time before the results of their arrangements will appear, but I regard it as a thing of the greatest promise for our cause.

These illustrations show the possibilities of this organization of our churches. It is now, however, only in its beginning. It is not what has been done, but what is proved to be possible, that interests us most. There has been nothing spasmodic in the movement. The progress has all been healthy and gradual and real; and it has become apparent enough, that, if you can show practical ends to be served, our people will give to organized activities their cordial support. Let us all see to it that the great possibilities may be attained.

ORGANIZATION AMONG MINISTERS.

We have, thus far, spoken of the attempts at the organization between churches. There have been movements looking to unions between the members of our profession, which deserve our careful consideration.

Some such organizations have existed very long in the various Ministerial Associations, and valuable and interesting and profitable they have been. Their purpose has generally been a very simple one, — chiefly that of mutual acquaintance and improvement; but it has been a most salutary and important one. A social tea together, in local associations, with friendly discussion of some interesting topic, has helped, more than we may know, to encourage and strengthen the individual members of the profession, and to cultivate the mutual feeling of brotherhood which has rendered co-operative action possible.

I am now, however, only speaking of attempts at organization belonging to the last four years; and the only one under this head is that which chooses its officers to-day, — the Union for Ministerial Work and Help, — which contemplates a larger and more organized sphere of activity, suited to the new spirit of our day. My own name is mentioned in the circular by which to-day's meeting was called, and that makes it more fitting that I should give some opinion about it here. It is true, as that circular stated, that I have given it my most cordial and hearty co-operation; but I am bound to say, at the outset, a few words, lest my relation to it, as an officer of the American Unitarian Association, may hereafter be misunderstood.

To my mind, the whole future of this new movement hangs on the proposed plan of its undertaking to help secure useful employment for those willing to be employed. (Our people, whether ministers or laymen, have no such taste for being organized as to be willing to organize except for some definite, practical purpose; and neither of the other leading objects mentioned in its prospectus, excellent as they are, would, I think, be a basis on which to expect any success.) Now this object is one which our Association, of course, embraces among its purposes; and therefore, I repeat, as an officer of the Association I am brought practically into connection with it. Excuse the frequent use of the personal pronoun. I speak only for myself, and wish to compromise no one else. There is perfect sincerity in my assertion all along, to the movers in this attempt, that I regard the work proposed more important than almost any other; and that

I care not by whom it is done, if it is only done; and that I believe in new methods, and am by no means sure that such a plan may not do it more efficiently than the Association possibly can. But the same supreme desire that the work be done will of course make it imperative, that, before relinquishing the efforts we are making in the Association, and in connection with the Local Conferences towards the same end, it shall be *made clear that it is going to be better done by the other way.* Every thing I can do to help the new movement I shall do; and shall be ready, for one, to relinquish to it this work when it is ready to do it better. More than this, of course, no one would ask, and yet it seemed best to state it, in order to avoid possible misunderstanding.

And, now that we are upon it, there are two conditions, as I conceive, of success in this plan of the Union. 1. The first is, that it shall secure not only the formal sanction, but the active interest, of the great body of our ministers. Without this, it cannot long hold the confidence which is absolutely essential to its effectiveness. 2. The second is, that it shall make it unmistakable that it has regard supremely to the best interests of the cause of religion, and only secondarily to that of individuals in the profession. There must not even be a suspicion that its great purpose is to secure a position and means of livelihood to men who happen to be in our ministry, independently of the consideration of their fitness to help men or societies to a better religious life. There are men now unemployed who are among the best fitted for such usefulness, and an organization could do nothing better than to try to bring them into settlement. But there are others (and our ministry would be the rarest exception to every occupation that ever existed if it were not so) who never have succeeded in a parish, and who never will. Some of these, again, are qualified for certain kinds of ministerial labor; and it is worth forming the organization to contrive adaptations of work, so that their service may not be lost, nor their desires thwarted. But there are some who ought not, either for their own sake or that of the cause, to be encouraged, — some who would do better, every way, in some other calling, — and the most brotherly act would be to try to per-

suade them of it. At any rate, from policy as well as from higher considerations, it will be imperative that the organization shall have in view always, first of all, the best welfare of the cause.

With these suggestions, which would be inappropriate, except for the personal connection I happen to have with the movement, I wish earnestly to say, that a ministerial organization by which the profession may be knit together by fellowship and by work is, to my mind, deserving of our best thought and effort; and that this particular movement ought to receive the careful consideration of us all.

ORGANIZATION WITHIN SOCIETIES.

There is another kind of organization which is perhaps more deserving of attention than any of those thus far spoken of; viz., the interior organization of our societies. For several years past, this subject has been earnestly agitated by some of our brethren; and, in several instances, its practical value has been most successfully proved. Within the last four years, it has been gaining in favor; and one of the best results of our Local Conferences has been, that, at their meetings, the subject has been often discussed, and, in many of them, direct efforts have been taken to secure the general acceptance of some system in every society.

A survey of the present condition of the church as an institution will make it apparent, that too much importance can hardly be attached to this subject; and every year makes it clearer that the prosperity, if not the very existence, of the church as an institution depends on it. We cannot wink it out of sight, that there has been, during this last half-century, an alarming decline of interest in the church. Instead of the universal practice of attending its exercises that once prevailed, we see that the vast majority of our population never enter its doors. The ancient authority of its discipline has almost disappeared. Many of our most cultivated and excellent people stay away from public worship. Even if religiously inclined, they prefer to cultivate their devotional feelings in other ways; and you see them out on Sunday viewing and adoring nature,

or else in their homes with some book of high refined sentiment (and, as some one said the other day, speaking of the excess of their culture, they like these books all the better if they are in some foreign tongue). It is easy enough, at this rate, to calculate the day when the church, as an institution, will lose its hold so far as to be no more than the lyceum, — powerless in those ways in which its influence and glory had hitherto been shown.

The reason is, that it has *undertaken to be* only a lyceum, — so far, at least, as this, that it makes its great purpose to be simply the *coming of people to listen to what one man has to say.* If this is the ground on which it rests its claim, how can we wonder that people not trained to reverence for it — as so large a portion of our population are not — stay away? Once make it plain that the minister and his words on Sunday constitute but one feature of what the church is for, bring out the other aspects of true church life, and we shall see a change. Show these cultivated people, who now stay at home reading Plato and Fénélon and Madame Guyon, that the church needs their labor in its service; that one of its uses is to offer a channel through which their culture and attainments may bless humanity, — and you will find they will respond. Thank God, we can already point to men in our communion, among the highest in the walks of literature and commerce and statesmanship, — men least needing the outward helps of sermon and the pastor's public prayers, — who have flung themselves into the service of the church, and who, in Sunday school and conference meeting, and in the management of charities and the control of denominational movements, illustrate the possibilities of the church when that great class of which they are representatives shall have heard the call.

And as to that larger class which we ordinarily have in mind when we speak of the "unchurched," so long as the church invites them simply to come and listen to a sermon, they will say to themselves they can hear what entertains them more in lectures; and they can buy for four cents, on Saturday, Mr. Beecher's sermon in print, and that is better than they will probably get at their meeting. But what a difference it will

make if you give them to understand that the church includes vastly more than this, — that it embraces all that is comprehended in the phrase, already becoming popular, — "to get good, and to do good;" and that it reaches out to every one some special help, and finds for him some special work?

We cannot, if we would, invest the church again with that authority and that kind of organization which it had in our early New-England history. We would not, if we could. In many features of it, it was tyrannical and degrading. It treated the mass of the people as children or as subjects. We want, in this new kind of organization, to make them all "priests and kings." This organization is possible; and, without it, I think the future usefulness, and even stability, of our church is a matter of serious concern.

THEATRE CONGREGATIONS.

In connection with this, let me call attention to that wonderful feature of our recent experience which we call "theatre-preaching." We have it now sufficiently proved, that, almost anywhere, if we take a public hall, and open it with a free invitation, we can secure a multitude to hear, and seemingly to approve and profit by, our views. The time has come when we should attempt something more in connection with these services. The mere welcoming of these people, and providing for them free opportunity to hear, has been continued long enough. We need now to organize them into some kind of church. To say that they are a class not adapted to organization is idle. They are the very class that take to organization most, and crave it. They are the very class out of which the Odd Fellows and Sons of Temperance draw their members most readily. How to proceed, and what sort of organization to create, are great problems, and I have not the time nor the purpose here to discuss them at length. I would only indicate one caution, suggested by plans that have been variously proposed. These plans have often failed by being organization *for the sake of* these people, rather than organization *of* the people themselves; that is to say, they have contemplated the forming of various opportunities and means of improvement to be enjoyed

freely, but, after all, mainly sustained by those who are interested to provide them. It is these movers in it, after all, who are organized, not the people themselves. The only true kind of organization will make them all, in their measure, helpers as well as partakers, — will make them bear the burden and cost, as well as receive the benefit, of what is provided.

Until this is effected, our free preaching and free churches, with all the good they do, do also some positive harm; for they attract, along with the really unchurched, some who, but for their establishment, would attend our churches, and contribute to their support, and the effect on these is demoralizing. They lose their consciousness of obligation. The idea of being saved expense becomes more of a motive than perhaps they would themselves allow; and the time may come when we shall look back with regret to customs which made it seem a matter of course to pay a considerable sum for the privileges of worship for one's self and one's family.

CONCLUSION.

I have thus touched on some of the particular methods of organization, — or, rather, the directions in which it may be applied. But, in conclusion, let me repeat, that my main purpose has been to call attention to the capabilities for organization which our denomination displays, and to the importance of our taking advantage of it. It is the subject which now, more than any other, demands our consideration, and on it our future depends. We, as a denomination, are very small; but we have an opportunity such as no sect ever had before. There are indications of opportunity enough almost to appall us. Other sects are gradually approaching our views, and numbers in them, unwilling to bear the inconsistency of their belief with the creed they seem to acknowledge, are ready to join us, if only we confidently and unitedly hold our ground, and make it certain that we are going to be true to our mission. But, besides this, there is this great mass of unchurched, — now loosed from all religious influences, drifting uncertainly and to ruin, unless they are caught and held, — whom we are able to reach, and we alone. Not Wesley nor Loyola, nor any man nor any

sect in the whole history of Christendom, ever had an opportunity like ours. If we will now organize, and put forth our strength, the time of our small things is ended. If we fail in this duty, the friends of Christianity and of human progress can only pray that some man or sect may arise, with a faith like ours, and more than our energy of faith, to rally all this material, and build out of it — what we might grow to if we would — the Church of the Future.

THE TRUE CHURCH.

An Address before the Cambridge Ministerial Association.

BY REV. J. M. MARSTERS.

(*Concluded.*)

Well, with these materials, we are ready to construct the true church. Before I do this, however, let me, for a moment, take to pieces the old plans; in other words, show the inadequacy of all former religious methods. We will treat these methods as ideas; and they are four.

The first idea is that of the universal, invisible church, — the church of souls. It rests on no outward communion, rites, or laws; but supposes each one to hew out his own salvation, and to form his own beauty of life, by the creative will, inspired by its own idea of the right or God. It emphasizes temptation and trial; and says, The bigger the evil before you, the higher you shall soar. In fine, its grand aim is heroism. Now we admit the idea; we say that its elemental thought, heroic independence, is the loftiest of all. It welcomes evil, and even says All hail to the devil, the servant of God! But, granting the power of its elemental thought, we say it is only one thought; and there are others also, which alone, added to that, can make a grand soul and a grand church. It leaves out of sight four things. First, that the social principle is half as strong as the individual element, even when the individual element is at a maximum; and that it is four times as strong, when the individ-

ual is as he usually is; and that the masses, always weak, crushed under social wrongs and habits, need a powerful social element to lean upon and help them up and on. Second, that ideas alone will not help men to righteousness. They want living men and living principles to electrify their dead natures. Like always creates like, but no more. Ideas will only create ideas; but burning souls through the social instinct will make burning souls. Third, that the great masses and races of men need *command* as well as persuasion, — need gentle coercion through powerful surroundings. Religion is God's command of thunder to man. Let, then, the church make it a command, — a command, as Paul says, through *demonstration* of the truth with *power*. And fourth, that you must organize the right around man to aid his will, else it will fall and die; since the wrongs, vices, barbarisms, of six thousand years, and the sins of to-day, have organized themselves around him and in him with tremendous power, dwarfing his spirit, and over-mastering his will; and, therefore, you must meet Greek with Greek, must put the organization of good against the gigantic organization of the bad, world. A pitiable and stupid mockery of wisdom, indeed, which forbids you to organize the great virtues around a sinful heart, for thirty or forty years, when the enormous evil power of all the past, six thousand years old, and of the present, is on his soul, like a mountain of iron, — drivelling philosophy that.

The second idea makes the state, the church, a theocracy. It says religion, as a universal power, must cover all things, including the state. It should regulate all things; hence all laws, trade, war, treaties. The religious subject must do the absolute right. Hence it must command the state, else it will mix him up with the bad, compel him to pay the questionable tax, sanction a questionable commerce, or fight for the wrong. Now there is profound truth in this idea. Religion should know no superior: she should whelm all in her own divine flood. But it is needless to say that the idea is impracticable, in the present state of the world. In the ultimate state, when the church has grown into the mighty force prophesied, the state will do its behest. But to do it now, when the world, the best races and

nations, are all little better than animalic mobs, is absurd. Moses tried it: his polity has been swept away. The Pilgrims tried it. The stern power is at an end, — as well try to stop Mount Vesuvius.

The third idea is that of the present churches, — a visible church in the midst of the world's vices, yielding to them, simply trying to reform them. I need not stop to refute it, for to that end the whole force of this essay has been directed. But there are two minor phases of this idea, which we may pause before a moment, — that presented by the Catholic Church and the Methodist. Here are two rival powers, each sure that it shall swallow into itself all kindred communions, and then crush the other. As to the Catholic Church, one sentence will tell its future. Truth, omnipotent in the advance of the ages, will kill it; but it presents us with two forms of influence, which I think are good, when properly used; first, her claim (hollow in her case), as vicegerent of God, to dominate over all departments of life; second, her confessional. As to the first, I say a church that does not command (as duty does with royal voice as its essence), is no true church. For God is absolute monarch. And I think, as to the second, that the confessional is a religious and needed power. True, we execrate that of the Catholics. It is slimy from abuse; and a woman should only confess to woman. But a fundamental idea of religion is, that each man is but a child, often tender and weak; and, therefore, the church, as a loving father, should be familiar with the weaknesses and secret sins of its child. There are thousands, millions, of men, proud and cold, who, if they could be induced to go to the church in a gentle, submissive, confidential, melting mood, as a child, would then be taking many first steps towards godliness. And there are also thousands and millions of women (and men, too), with hearts half consumed from the fires of temptations and secret faults (the faults, vipers which make how many sobs that we never hear!) who, if they could only open their hearts to a pure preacher, whether male or female (for the eloquence of women is to be the finest in the world), would be also taking many first steps towards righteousness, would find then a sympathy which they so much

need, and a motherly care and nurture that would tell amazingly as a motive power. As to the other phase, the Methodist communion, it is a glorious, beautiful fellowship, and suggests to us profound lessons. It already claims that it will change the world, and in no great length of time. It says that it has a million of sabbath-school scholars; a million of church-members, and three millions more in its fold, — a total of five millions, or one-seventh of our population, one two-hundredths of the world. It estimates that, in A.D. 1900, the world will have one billion five hundred millions of people. Itself increases at the rate of a hundred thousand a year, and doubles itself every fifteen years. Consequently, in 1900, it will have for sabbath-school scholars, over four millions; church members, over four millions, and sixteen millions besides, in its folds, — a total, then, of twenty-five millions, or one-sixtieth of the human race, and a fourth of America. So it says in a hundred years it may conquer the world. And here is a welcome hope, though the figures are mild. But there is another lesson. Its hugest lever is the conference. It aims there to conquer heart by heart. And man is three-fourths heart to one-fourth intellect. It aims by the gentle or sun-hot flame of emotion, to charm, arouse, fire, man; and then fix that fire, that emotion, as a habit of life. And the absolute church must use that angelic charm and power over souls. Shame on us, a million shames, that we can talk warmly at home, in the street, and in parlors, upon trade, family matters, art, politics, and gossip, and yet are dumb when asked to pray, and to plead for righteousness; can gather to sip tea and eat cake, yet organize no meetings, where the masses can develop their thought, emotion, eloquence, moral character, and then pour their religious power, like sweeping rapids, through a community and its vices. Not thus swept on, and out, the churches from those vital centres, Christ, Paul, Bernard, Luther. Still Methodism has glaring faults. It does not *follow* its communicant into home and practical life, and there crystallize his vast emotion into habit and daily living, into flesh and blood. But his worldly life may run as it pleases; and thus often the splendid emotion swells into a bubble merely, and bursts. The absolute church means

to incarnate that evangelical method in all the practical forms and details of common life.

The fourth idea is that of communism. It says, Away with private property, and with what it begets, — avarice, selfishness, stupendous social inequalities, arrant dishonesties of commerce. It says, Ground the activity of humanity on its benevolent instincts. Nurture morally and physically the poor in money and the weak in spirit, by all the material helps of the state. Let each work for the good of all. Now this idea, too, has proved a failure, and rightly; but it envelops a profound truth. It is a satanic thing, that a fraction of the race should command splendid fortunes, and canker in them body and soul, while over one-half the race are in pain and suffering, almost at the starvation point, in respect both to moral and spiritual food. It is satanic, that millions should possess millions, and hundreds of millions nothing; the few, by wealth, rearing families to idleness, pride, disease, and weakness of body, through the luxuries of the table; while the many are base servitors and in want of education, dress, bread, above all, the moral care of their superiors. It was satanic, that, in 1847, two millions of Irish starved; yet England's nobility and Queen were hoarding millions of pounds sterling that very winter. And it is a disgusting disguise to avaricious selfishness and meanness, to say we accumulate to give; that is to say, we must keep on accumulating by separate thousands, a year, simply to give away its pitiable interest, or sixty dollars of the one thousand; the accumulated thousands never given! The wolf shows too plain under that lamb skin. No, says Christ; give all, as I do. Abandon houses and lands, as a condition of sublime citizenship in my all-active and all-disinterested commonwealth. Therefore, the absolute church must command the property of its members, and turn the whole of it towards the one grand end, developing its myriad-formed holiness. Still, as I said, Fourierism is deservedly a failure. For though hoarded property is an evil, it is not the great evil. In vain you organize equality of wealth, while you do not compel to the organization of the everlasting right in the child, the family, labor, the appetite for food, the character. The church, to lay solid

bases, must go below the detail of property, to the far more important details of right and happy living through all the departments of life. Property divided will do little good, while society continues a wild mob through its vices, unawed and unrestrained by a vigilant church. But the true church will make all its wealth a resplendent power of love, eloquence, thought, education, of moral life and physical health, — will wed the spiritual social power of Methodism to the practical ideas of secularism. And, until each here supplements the other, either will be weak or a sham.

V. So much, then, for the inadequate forms of the church. I proceed now to consider the adequate form, or the all-sided church. And here, though the church is to be sternly matter of fact, we are in the realm of poetry and exalted inspiration. And what is that form? A visible church in the world, but above it, — above it, not only by its inner life, but by its whole outer life; a church whose ground maxims shall be — 1. The conscience dominant everywhere throughout it; 2. The practical and universal virtues making the substance of its life and aim; 3. Its working a success, as an example and attraction to the world. And now, what shall be its creed? Of course, it will admit all theological differences and forms, all varieties of political and æsthetic ideas; for such dogmas and theories do not touch the essence of character or blessedness. Fine men and noble souls are alike found in Orthodox, Unitarian, Catholic, or secularistic communions, showing that there is an essence and a common ground of moral character below all variant creeds; that there is something deeper, higher, and holier, than what particular religious speculations conduct to; and that is right living, allegiance to the right, as right. How, then, shall we express this moral base of the church, in the creed? By one expression which sums up all the details, — Doing the Right.

This one article it insists on, as all in all. And both words are emphatic, and one as much as the other. *Doing* the right, as well as doing the *Right*. Now, stating this article, three objections will present themselves. First, where is your God? Of course, God and immortality are in the articles of such a

church, for both (on the moral plane at least) are universal and necessary ideas; the two lamps that alone throw light on this riddle of the cosmos. But when we have said three words, will, right, habit, we have indicated the three primal things which enter as factors into character; and character is the absolute thing, without which religion is a sham, and with which, even without the motive-potencies, God, immortality, you have the unconscious child of God. Second, if you say, do the absolute right, what will you say to the poor unfortunates, often overcome by irresistible temptations, who may yet plead to enter your gates? We say at once, Let them come in, though they may fall. But our moral law will be exacting with them: it will tolerate no shams. It will expect, even in them, moral earnestness always, an advance upon themselves always, docility to the great command and teaching of our lofty church always. And if this does not come, it must banish them to the imperfect world. For the absolute church aims, above all things, to be a success; even if its numbers are to be counted by dozens at first. Tolerating imperfection, it will not tolerate *stiff-necked* wickedness, which ever abides on the same low and filthy level. Third, suppose you say, do the right, what still shall be judged the right? Will you tolerate all measures, high and low as well, of the right? We reply, We have a rule, broad and clear, — the rule, doing the practical virtues of life. And these practical virtues are to make the essence and peculiarity of this church. And what are they? Some ten or twelve, — love, heroism, purity, health, absolute obedience on the part of children, temperance in food, industry, social fellowship, mental brightness, and mental cultivation every day, respect for the wise and good, toleration of abstract views. Here we insist are universal and necessary results of the moral law; and the church must bring them out, as her sole work.

And to see these results in concrete forms, let us view them in the social life of such a communion. Let us begin with marriage. The church, through its parental guardianship, must know that marriage is pure; that the wife is not, as Lord Bacon says she usually is, the mistress of man. Nay, the church must sometimes interfere to say who shall marry; for frames

diseased in vital parts, organically unsound, have no right to beget children. If we can select sound breeders among animals, surely we must try to eliminate from the class, parents, men and women, with the seeds of death in their blood. For among the most awful sufferings entailed upon the race are those which children inherit from their miserable, terribly-criminal parents. And one of the cardinal aims of the church is to give robust health, and prolong the lives of its members, by insisting inexorably on health-giving, physical regulations. Half in vain the sound mind without the sound body. Take now the case of children. Here is one of the mightiest and noblest fields for the church; for the administration of children makes at least a quarter of the good or evil of after life. And the church must overlook the nursery, as a fount of its power. It will tolerate no humoring, no improper food, no temper, nor the present vast amount of idleness of children. If the mother is too weak for the government of the nursery, the church, tenderly, kindly, will remove them to a better one, where the mother can see how a right rule will give instant calmness, obedience, happiness, and health to the child, and whence she can take it to her own home again, the moment she will use the right rules. But if the mother is not equal to that exaction of morality, she must leave the church, as a swine before which pearls are not to be cast. Take the matter of food. As I said, in our present insipid civilization it is one of the brutish destroyers both of body and soul. Yearly, it slays millions. And the church will tolerate no majestic banquets, no over-rich pastries that clog the blood, and pander to a degrading appetite. It will remember the words of the great souls, "Take no thought what ye shall eat." And it will ask medical science what is the proper food for maximum health, and what the proper quantity. And knowing this, it will administer faithfully the rule. If the member relucts, tenderly the church will place him under such a wholesome regimen, that increasing health and pleasure will show him her wisdom and love. But if he submits not, he is too degraded to be of her fold. Take the case of labor. Every man, woman, and child must do, every day, work of six or eight hours' duration,

as science shall dictate to her. If he relucts, tenderly again she will place him where she can insist upon his service. And if he still relucts, he must go; for the church will tolerate no drivelling Beacon Streets. Industry is the mother of a whole brood of virtues. And when there is so much despairing, shrieking suffering, in society, there is a stern demand for all the brains and hands that can work, to work for the good of man, with all their might. So, also, the church will insist upon a social life for her member. He must be no hermit, but give and get joy to and from her communion. So he must cultivate and inspire his heart in the social, moral services of the church, uniting and swelling his ethical emotions with and by those of his moral fellows. So he must grow in gentleness and disinterestedness every day; so in courage; so in mental power, by daily mental training. Above all, as the first article of the creed is, do the right, so he must feel that in this church he has but two grand ends in life, — to be a genuine man, and to work with all his might for his race.

Such is the scheme of the church. And its beauty and power are apparent of themselves. Nay, its crowning beauty is, that such a church must be a success. For it rests on the universal, practical virtues, — the kindliest, and, when incarnate, the most potent things in the world. Man needs a great love by the side of him and a great moral command over him. In the world, the love and the command are not constants with him; hence his failure. But the true church will be that love, that law. More: he may have fine spiritual emotions, and by a holy communion have them often excited; but every-day life being at war with these, and the common church abandoning to chance this most important domain, those impulses get often quenched. The true church will not only by her social influence fire his good impulses, but will follow him down into all the common paths of being, will keep those paths straight for him, and thus inspire his impulses even there. More: he may be a fine spirit, but the world may keep his body feeble by her lax and criminal ways. The church will, for each member, aim straight for his health, that he may be calm, robust, bright-blooded, and carry a soaring spirit, not a mind half paralyzed

by a poor weakling of a body. More: an over-gentle mother may have poisoned by indulgence his childhood, and thus dwarfed his manhood. But the dear church will be a mother like God to him, will make woman heroic and capable, where she is now often in the world a sentiment, or mild incapacity, and thus will add a noble childhood to his nobler manhood. More: in the world, whatever his high private desire, he mingles in a base and sordid scheme of things, whose great motive is selfishness or something filthier, and where some of his best efforts go to swell the gains of avarice, of wicked business, of questionable handicraft, or go for the tawdry pageantries of dress and caste and show. But in a pure church he will not only feel his own moral potence developing every day, amid the sanctities of his private walks, but also that he is advancing under a banner whose cause is God's, and that every labor he does will mingle with and form part of a moral end, the best good of the world; and the inspiration that will come from that all-inspiring surrounding will develop still more that vital potence. In a word, he will obey with alacrity such a church (how different from the hideous spawn of the past around us!); for he will see her a flaming light, and a flaming success, towards whose gates (when seen for a success) the imperfect of the world will be flocking, as the home, loving, well-governed and well-governing, for his untrained spirit, — a home for the first time found upon earth.

VI. One word more before I leave the subject. I must fight a few objections. Is not the thing impracticable? But are God's universal laws impracticable? Can success come in any other way than by obeying his laws? And this church, unlike all other churches, aims to incarnate those laws. Impracticable, — a church which must develop heroism, love, health, industry, purity, the splendid child, and which strikes at the great sins! If this is so, then is God impracticable. I do not believe that two-thirds of humanity must march to heaven over the red-hot roads of hell. Will it not lead to laziness? But how, where the impeding body is held in check, the spirit nurtured out, vigorous labor insisted on, and the command and air of that communion, conscience? Never.

Will it not lead to a vapid formalism? For, at any rate, it may be said it is a heavenly tyranny. But when right governs *you*, a despot, are you a formality? Remember, it is not the power of the state, which is force and for selfish ends: it is the tyranny of royal spirit, pleasant, kindly, health-giving, mind-inspiring. Take children well-governed at home. Train them by a strong moral family law, and there (with the fewest exceptions) you have power, paradise, health, heroism. That home is the eagle's nest. And what is our church but a God-directed family? Take the higher families of England, not the highest. In them, probably, are the best governed children in the world. And in the Crimean war, when the ignorant, bad-home-governed soldiers, with brawnier arms, failed in pluck, those same children, grown to be delicate-limbed officers, yet show a heroism and endurance that compelled the soldiers to courage and victory. If you want spirit, you must train it, as you train a horse. But is not the great law freedom? But freedom is only half of the great law: the other half is right; and true freedom only comes from the right. The world has tried full long and well the free principle. And, for two-thirds of the race, it is a shameful failure, and has led to agonies untold of body and soul. Nay, our present license has so demoralized the masses that they are but wicked mobs. The element of will in them, unsupported by lofty principles and surroundings, is emasculated, and they are but bundles of passions. Nay, pure freedom is not found anywhere. Practically, the will is ruled by motives. And the iron network of six thousand years of satanic organizing has so meshed it in bad motives, that you must organize around it the good, to cut off that iron net. Nay, God organizes all his high forces, and they are lessons to our ethics. Plants, crystals, planets, suns, — here organization is the great rule and power. I say, Treat not your child or neighbor as you would not treat the horse in your stable. But does not God leave us free? But are we free? The past and present, as I so often say, make the majority slaves. Nay, he does leave us free, because he trusts to our own sagacity and common sense. He seems to say to us, "My foolish children, do you not see the one want of the race? Why beat

your brains for poetry, and wit and criticisms on art and novels, of which the poor world is already too full? Why this, when living men and women, with undeveloped souls, pained, weary, in half despair, ask your moral brains to organize them towards the right? Foolish children, are you so stupid that you cannot see that as your loving work? You may talk to a child: you often avail little. Execute your talk on him by a little coercion, and the child does: he wants a little of the robust education. And what the world wants is not talk, but only a little divine compulsion, through a divine church. But dare you compel a free soul? Surely, we reply, when the compulsion is so sweet as this, and all are free to leave the communion. And does not God compel? His executioner is universal death. His agonizing pillories are fevers, insanities, consumptions, the fired, lacerated nerves. His jail for the erring spirit is the body tortured, set on fire of hell. There the soul is chained. Alas! the masses, as a rule, advance into the realm of the spirit, only when the body tortures them out of its low pleasures and passions. God is the all-compeller. But have not all such systems proved failures? No system like this has, for none was ever tried. None ever legislated the practical virtues into action. Quakerism has proved itself mainly a barrel of a bonnet. The early church relied on unsubstantial dogmas in the clouds; Fourierism, on the dividing every sixpence. And the Brook-Farm romance was a hodge-podge, without mastering aim or law, seeming to think that equality was to be the God, and that the genius must pump all day, and the angels do nothing but wash dishes. This church will be neither farcical democracy nor cold monarchy, but a right-ocracy. And if it could not succeed, God has left his throne. I insist, with Carlyle, the fundamental error of our time is the radical, democratic tendency. It is better than iron monarchy, or proud, exclusive aristocracy. But what is a democracy? The rule of all. And what that all? The whole of the mass of a nation's passions, the bad with the good; bad will, ignorant judgments, wicked lives, forming the pell-mell. And as like produces like, this beautiful rule of all, this depraved mass will produce its like, a similar mass of social, national, church life. And this is

exactly what we have, the church, society, the state, — three big mud puddles, with a variety of poisonous adders in them; while the mass that *we* would form, crystallized by the conscience, lined off and permeated by the straight lines of the great virtues (which are also electric currents), the sword of its spirit wielded by a temperate and work-tempered body will be simply a well-organized family. It will not crush individuality. That is submerged in the imperfect torrents of our social life. Ah! it will raise every individual as by a great hand, make him without a crown a regal spirit; raise him to be orator, poet, philanthropic worker, knightly mother, aspiring boy with clear head, and heart with a giant impulse in it; in fine, a man who will keep his church as centre, and thence sally out to awe and charm the world by the tale of that church's marvellous life and blessedness. *This* church will grow the leaders of the world. Nay, though its great labor for generations to come will be to rouse and raise up the masses from their physical and moral degradations; though in its all-consuming love for man, as man, God's child, it will leave by the way-side cold speculations and the dreams of art, wishing to be the divine artist of Holiness, — still, it will not neglect the beautiful; but, when the real genius for song or painting appears, she will nurture that genius, and lifting it towards the loftiest ideals, and on the floods of the deepest inspirations, she will produce productions unsurpassed. For a church that begins with the thought, that the finest picture is a moral life, the finest form a Godlike man; that will lovingly trace the beautiful lineaments of the graces on the souls of its dear flock; and thus, through health and spiritual power, shall lay the basis of the broadest and vastest natures in its young men and women, — that church will surely end, the mother of the highest art. Her homes shall be the purest and the brightest, and therefore her galleries shall show a splendor that Rome or Florence never knew.

ADDRESS OF THE GENEVAN PASTORS.

[The address of the Pope to all Christians in calling the first General Council of the Roman Church, which has been summoned for three centuries, has been for some time before our readers. The Pastors of Geneva, with a proper understanding of their position as the successors of one of the great leading bodies in the Reformation, have in their turn addressed the members of the Church of Geneva and all Evangelical Christians, in reference to the Pope's address.

Copies of this document have been sent by them to the Government of our National Conference, and we have great pleasure in laying a translation of it before our readers.—ED.]

The Body of Pastors of the Church of Geneva to the Members of that Church and to all Evangelical Christians.

YOU are not ignorant, dear brethren, that, on the occasion of a Council proposed for next year, the Pope has recently addressed to Protestants an appeal, in which he exhorts them to return into the Church of which he is the head. As the only true Church, he tells them, it alone can assure repose to their minds, peace to their souls, and order and happiness to all people. He is ready, he also says, to receive them as a father, and to share with them all the spiritual treasures in his gift.

The moderate and charitable tone of this appeal is very different from that of the anathemas which Rome has so often heaped upon us. But, unfortunately, these anathemas are still in force. They have never been revoked; they serve as a text for what is taught to the people of the Catholic Church about the Reformers, the Reformation, and the Reformed Church; they actuate all laws and measures in regard to our brethren, wherever the Roman Church imposes its will upon governments.

Do we recall these things in order to recriminate? No: we should not have taken up the subject for this purpose. But it is well to prove, first of all, that there is no change in the views of the Catholic Church; and that there can be no change, since the primal principle of the Roman Church is the absolute unchangeableness of its decrees and dogmas. What we were in its eyes three centuries and a half ago, we are to-day

and even in this appeal we are promised its favor, only on condition that we begin by submitting.

What is asked of us, then, is to abjure the work of our fathers, and we have therefore but one question to consider: Has any action of Rome effaced, or in the least weakened, the causes which determined the great movement of the sixteenth century? Not at all. The truth is, that they yet exist, and most of them in still greater force.

First, as to the doctrines,—all the errors against which we protested in the beginning, only by imploring the Church itself to correct them,— these the Church in its Council of Trent has definitively affirmed and reiterated. No amendment, no correction, is possible. A dogma which this Council passed over without notice — that of the absolute infallibility of the Papacy, then contested by so many bishops — is to-day a dogma of first importance. Every thing seems to indicate that the coming Council will sanction it by a vote, or at least by silence. Another dogma that the Council of Trent did not dare to proclaim, that of the Immaculate Conception, has been recently proclaimed by the Pope alone on his own authority, acting in advance, in virtue of that infallibility which he is confident the assembly will acknowledge.

Dear brethren, these are some of the sad additional steps which the Reformers would now be obliged to charge against the instruction of that Church against which in their own time they found such powerful arguments in the Bible, in conscience, and in history.

But we would not refuse to recognize, on the other hand, some changes for the better. Great abuses, great scandals, are at an end; if not everywhere, at least in many countries. Especially, we would not deny the honorable character of the man who to-day sits upon that throne so often unworthily occupied. But if the Pope is better, the Papacy, as we have just seen, has tended towards an absolute despotism. If the Roman Church, in some respects, is better than in the sixteenth century, yet since that time it has notably emphasized many things, even then erroneous and dangerous, so that we cannot say of its piety, or of its worship, other than we have said of its dogmas.

The Church was then reproached for its abuse of ceremony and forms: it has since been constantly inventing new ones. It was then reproached for puerile, petty observances in individual piety: they have since become still more numerous. It was then reproached for the sale of indulgences: it does not sell them now in the same strange form as then; but, whether sold or given away, it has never been so wonderfully prodigal of them as now. It was then reproached for attaching *efficacy to works* to obtain salvation, especially to petty works and mere observances. Salvation by faith, which means by conversion and regeneration of the heart, is now less and less urged by them,— less and less remembered in the midst of this unbridled ritualism. It was then reproached for its convents; but never at any moment in the Middle Ages, was it more active than to-day in establishing them wherever the laws permit. It was then reproached for the worship of saints, often more honored than God: as many are canonized now as ever; never was the Church less troubled at seeing God displaced, supplanted, in the affections of the people; never were so many relics sent from Rome to create altars of worship. It was then reproached for the worship of the Mother of Christ: never has the Mother of Christ been so near absolute deification as to-day; never has the harmony of the Christian system been so distorted as by the substitution of the name of Mary for the "only name," as St. Peter said, "by which we can be saved." Here, then, abuse in worship leads us back to the most serious change of dogma.

What can we say now of its discipline?

To establish and consolidate so many things, more and more contrary to evangelical doctrine, it has been necessary to assert more and more strongly the rights of the Roman Church as the only depository and dispenser of faith.

I. Thence arose an organized crusade against the Bible; dissembled when necessary, but plain and bold when the Church dared. "Deadly pasturage" is the Bible, said Pope Gregory XVI.; "poisonous reading," says Pius IX.; openly ranking our Bible societies among the "pestilential inventions" of this century, and their founders among the "enemies of mankind."

II. There arose a pressure which does not limit itself to proscribing the Bible and forbidding the examination of questions of faith, but which extends to all manifestations of thought, to all acts of individual or public life.

III. As a final *résumé* of all that in former times had been thought or dreamed of the authority of the Church, there came the Encyclical Letter and the Syllabus of 1864.

You know those two famous documents. In them are condemned all the liberties which modern civilization, in accord here with Christianity, has recognized and consecrated.

That there was opposition between Catholicism and all liberty, we have long been convinced: the Encyclical of 1832 was, even then, clear enough upon this point; and it was in that letter particularly, that the principle of liberty of conscience was called *a madness*. Many persons, nevertheless, both among us, and in the Roman Church, still tried to doubt that this was indeed the final decision of Catholicism in our century.

To-day, there is no longer doubt; and among those of our Catholic brethren, who had believed that they could hope for better things, more than one has openly expressed his grief and disappointment.

And this word *madness*, which Grègory XVI. pronounced, Pius IX. has solemnly repeated, as the expression of his ideas upon liberty of conscience and of worship. Governments, according to him, are bound to "repress," under penalty of punishment, the opponents of the Catholic religion. This religion in every Catholic country should be considered "as the only religion of the State, to the exclusion of all other religions." The Church itself is the only judge of the rights of the Church; all that it may have arrogated to itself, it must be able to exercise without the interposition of any obstacle by governments. All that has been or will be done in the civil domain, adverse to its rights and dogmas, it can declare null. And, as if to show that the whole tenor of the Syllabus is indeed in condemnation of all the ideas, of all the conquests, of the nineteenth century, the last article prohibits us from believing "that the Roman Pontiff can or ought to be reconciled with modern progress, liberalism, and civilization."

This is, dear brethren, the Roman system; this is the yoke under which you are now exhorted to return, and that, too, at the very moment when the great Catholic nations are aroused and ready to shake it off. May they but understand that the only effectual way of breaking it is to seek their faith, as they seek every thing else, outside of Rome.

And you, who found this out long ago, cannot be thus tempted to abjure, as Christians, your faith in the Bible, the only source of Christian faith; or, as men, all free exercise of your reason and conscience; or, as citizens, all the principles of society in our times.

If such pretensions did not carry their own condemnation with them, you would have only to consider the condition of the countries under this *régime*.

Let us be silent, if you wish, in regard to the harshness which a government, now fallen, but especially dear to the Pope, exercised but lately towards our friends in Spain; harshness, however, which was yet far from that strict application of the principles of the Syllabus, which was made, we know only too well, in past ages.

In those countries, then, where as yet the modern movement has not forced its way, what do we see?

No instruction for the people; millions who cannot even read.

No industry, or the least possible. There is too great a risk that material progress would bring other progress in its train; and, under the fairest skies, the earth itself seems to share the influence of this universal torpor.

There is no public life. If the people had any influence in the State, they would have it also in the Church; and the Church means they shall have none.

There is no life in any thing; all follows its course mechanically. The finest intellects prey upon themselves, having nothing else to feed upon.

These are the social consequences. There is a slight tendency, as we have said, towards improvement; and even in the States of the Pope, where they have been so long the established condition, a slight agitation is felt. But as to religious

consequences, they have followed, and will follow, their deplorable course.

Do not be deceived on this point, by the knowledge of what Catholicism is in some more enlightened countries, where public opinion, and often also your presence, oblige it to keep out of sight, to give up even, an appreciable portion of what it practises and preaches elsewhere. See it where it is the master, and where no opposition, no control, impedes the full development of its tendencies.

There, forms and ceremonies are almost all the religion there is; and, too often, there is easily associated with it infidelity or depravity.

There, under the protection, and too often under the inspiration of the Church, the grossest superstitions flourish.

There, images play as great a part, as under ancient paganism, and even greater.

There, absurd miracles are openly invoked in aid of the unlimited authority which the Church desires to maintain over these ignorant and timid nations.

All the really eminent Christians in the Roman Church, since the Reformation, have lamented, as we do, the condition into which Christianity falls wherever that Church believes it has neither the Bible nor the age to fear.

It is true, moreover, that all these Christians received their religious development under more liberal conditions, beyond the sway of a despotism whose weight the Papacy continually increased. A few among them resisted, protested; and you know how their protests were received. Many have only groaned in silence, sighing for better days,— little enough like those which the Syllabus ushers in. But all of them, in fact, in their hearts, whether they knew it or not, whether they wished it or not, allowed themselves the liberty of serving God according to their conscience, of seeking their faith in his Word, and of going to Jesus as to their only Lord and Master. This is what is found in all the noble Christian books which bear great Catholic names.

This liberty, dear brethren, the first necessity, even in the Roman Church, of all serious and deep-rooted faith, is the

liberty that our Reformers have bequeathed to us. If they did not always understand it or grant it broadly enough, the principle laid down by them has none the less become the law of the modern world, and at this time those great men of God would speak to you as we do to-day.

They would say to you who already know it, and to the many Catholics who are worthy to know it, that liberty alone secures true manhood and Christian sincerity.

They would tell you that liberty is one of the necessary elements of faith; for faith is the possession of revealed truth, and this possession is real and sanctifying, only when it has been won by the intellect and the heart.

They would tell you finally, that the Church, the "Body of Christ," the only true and universal Church of the souls who give themselves to their Saviour and their God, is recruited through liberty alone.

But, dear brethren, in thus reminding you of your rights, our Reformers would remind you, not less forcibly, of your duties. They would say to you, that you may be glad and proud, no doubt, to see Protestant countries, and countries partially under Protestant influence, so far in advance on the road of civilization of those which have remained under the power of Rome; but they would add, that this wholly human prosperity, although a striking reply to what the Pope tells us of the temporal benefits of his Church, should be, however, in your eyes, only a secondary consideration. The true reply, the best reply, is, that the ideal of three centuries ago, faith through liberty, and life through liberty, is more and more realized among us. The true reply is the one which you should make, charitably, in brotherly love to every just mind, and every pure heart, in proving by your example that intelligence and faith, both gifts of God, are united in the Christian in full and fruitful harmony.

This reply, dear brethren, is that which your fathers gave in the midst of persecution and suffering. The Lord grant you may repeat it more and more clearly, though always with more and more charity, to the glory of his holy name and of his true Church!

If we cannot offer to the world that exterior unity, with which Rome covers its miseries, we must offer the living and powerful unity of a holy zeal for all that is beautiful, pure, and truly Christian. If we reject, as did our fathers, that authority which has its seat at Rome, may it be for an allegiance growing stronger and stronger to the divine Chief, Jesus, King of the Church and of our souls. Finally, if we reject all the means of salvation which Rome pretends to hold, may it be to embrace more and more firmly the only means of salvation,— the cross where the blood of Christ has flowed.

The world needs to be forced to see where it can really find life. It knows well enough that it is not in Rome, or in anything which comes from Rome: it seeks it then from these material improvements which have, it is true, a certain grandeur, but which cannot feed immortal souls.

May these souls, then, learn from you to seek life where it really is to be found; let it be seen in your faith, in your works, in your humility as sinners, in your pride as heirs of the celestial country.

Then will reappear the great unity of the divine plan, for then it will be seen that the gospel is indeed the salvation of the nations; but only so when it is, above all, the salvation of souls,— when it is received pure as it was given, shining with all its own light, and burning with all the charity of the sons of God. It is for you to show it to be such; for you to prove to men, that, in recovering its purity, it recovers for all,—individuals and nations,— its divine power and its eternal youth.

In the name of the Body of Pastors.

HENRY, *Moderator.*
SIORDET, *Secretary.*

GENEVA, Dec. 4, 1868.

REPORT OF REV. J. L. DOUTHIT.

SHELBYVILLE, ILL.

DEAR MR. LOWE,—I have done what I could during the last three months for the cause of Liberal Christianity in this region. Most of this time I have preached twice each Sunday, besides

giving some half-dozen lectures upon different religious subjects on week-day evenings.

A few weeks since I lectured in Charleston upon the subject of "Liberal Christianity," endeavoring to give a general view of its claims, purpose, and mission. The commodious town-hall, or court-house, was surprisingly well filled with an attentive and appreciative audience,— surprisingly large audience, because the last time I met the people there (which was during the latter part of the war), comparatively little interest was manifested in Liberal Christianity, there being present only one or two dozen auditors. The few Liberal Christians then in Charleston were lukewarm; now the signs are fair for a promising and influential society.

Many of the more liberal minds of this region are identified with the established churches, and are not inclined to give up an easy seat, or turn out of a nicely beaten path, merely for conscience' sake. There is another class who claim to be liberal, not identified with any religious organization, whose liberalism smacks more of the license of indifferentism, than of "The Spirit of the Lord." In fact, this is the condition of many Western towns, each of which contains enough persons who call themselves liberal, to organize and support a church, if they were half as much interested in religious as in secular matters. But they are liberal, not because they *do* believe, but because they *do not* believe any thing in particular, except worldly enterprise and success. They freely give to whoever and whatever promises to build up their town and increase the value of their property and business. Said one of the wealthiest Unitarians in the West to me, "I encourage the largest toleration for all faiths. I contribute to the support of different churches, and favor all. No difference to me what others believe." Does this express the true idea of Christian charity? The author of these words was one, among several other Unitarian families, to compose the first settlers of a Western town, now of considerable size. There was, therefore, an excellent opportunity to found a church of liberal faith in their midst. But, after meagrely supporting Unitarian preaching for a while, they finally became so very

tolerant and charitable, that they surrendered their high privileges to their more zealous neighbors of other denominations.

Are these the elements with which to build the great church of the future, for which so many souls are longing? If it be sectarian to be true and uncompromising in word and act to what God gives *us* to see as his truth, instead of obeying and supporting the convictions of others, then, for conscience' sake, let us be sectarian.

LETTER OF REV. C. G. AMES.

SANTA CRUZ, CALIFORNIA, Feb. 22, 1869.

DEAR MR. LOWE, — I am still here; *i.e.*, this is my home, though I only preach to "Unity Church, Santa Cruz," one Sunday in a month, doing that one year for nothing, on condition that the people pay off the balance of the debt on their new church ($3,000), which they seem likely to do. They have subscribed over $2,700 already, and think the rest will come easy. They are poor, and I knew they could not carry this burden and raise salary too; hence the gratuitous service. The congregation is as regular and as large as when we had meetings every Sunday; and the women keep the Sunday school going, preaching or no preaching; though small, it is lively. You can thence judge of the depth and permanence of the interest. The debt fairly provided for, I think they will be able to take care of things hereafter, if only a minister can be had. Probably one hundred and fifty adults and fifty children may be counted as "belonging."

Two Sundays each month I go to San Jose, where the interest is deep, wide, continuous, and increasing, though there is no organization, except some committees appointed by the congregation. Not many rich and mighty are called; but the common people hear gladly and contribute freely. Yet I suppose no other congregation in the little city (of six or seven thousand souls) has a fairer representation of the intelligence and excellence of the community. The ladies there, as here, "will do to tie to." The San Jose people pay me $1,200 (gold)

for my two Sundays a month; and their incidentals (hall-hire and music) cost them about $700 or $800 more, which last amount the ladies raise by a series of "sociables," which are in general favor.

I should have told you that over $1,000 has been raised for church purposes here in Santa Cruz within two years, by the "doings" of our women, exclusive of the regular subscriptions. We have no renting or selling of pews: all goes on the free and voluntary system.

At San Jose, there is, as yet, no Sunday school. In lieu thereof, I give a morning Bible lecture, followed by free questions and conversation. A hundred persons attend; but their tongues are not very limber, and I monopolize most of the time. What do I teach? Don't you wishyou knew, and could report to the Inquisition? Reason and reverence, — take that as the key-note to which is pitched the *spirit* of my work, at least. In the evening comes the preaching, and two hundred and fifty people crowd into the little hall. Never could one ask for better listeners. A few weeks ago, Mr. Stebbins preached to them, on exchange, and was enthusiastic over the reception they gave him. Though a stranger to nearly all, numbers came forward at the close to offer a cordial hand. That's the Californian heartiness!

Some seven or eight hundred were in the beautiful "Starr King Church," in San Francisco, on the Sunday morning that I rattled round in the place of Mr. Stebbins. The evening attendance is seldom large, except on special occasions, announced lectures, and such. The Unitarian mind craves one elaborate sermon. I was in San Francisco at the time of the annual re-renting of pews. Some $5,000, I think, were bidden at the auction as premiums, in addition to the assessed rentals, — a much smaller sum than for several previous years; not indicating any decline of interest, however, but registering the fact that the church being now about free from debt, has no need to raise such prodigious sums as heretofore. Nor must you presume, because the San Francisco church does nothing for the American Unitarian Association, that its members are backward in good works. Their young city is ever sweating

all the purses in it with calls for public purposes, to say nothing of private charities. Many educational and eleemosynary institutions are struggling into existence: they are all planned on a large and costly scale; and none are more sure to be found in the front rank of workers and givers than the liberal believers. Nor do they fail to respond when called on for aid to a young and needy church, our building enterprise in Santa Cruz having been aided to the amount of over $2,000 by the San Franciscans, most of which was raised in response to the appeal of Mr. Stebbins.

In January, also, I made a visit, and gave a Sunday's labor of love, to my fellow-apostle, Rev. Henry W. Brown, angel of the Unitarian Church, which is at Sacramento. It did my eyes and heart good to look on the men, women, and children, who gather around the blessed man: they are not numerous, but they are alive, and as ready for good works as for good words. I do not know whether that tribe of our Israel has ever been numbered; but should judge that about one hundred and fifty persons, old and young, reckon themselves adherents of the movement, which is now entering its second year. Nothing could look brighter than their little Sunday school; though I was told, that their social gatherings were occasions of general satisfaction. It is not easy for the people to carry the financial load; but, as the population of the city is increasing, and new faces and families appear in their ranks now and then, they are hopeful. My chief fear is, that they will exact or accept too much service from their fragile little minister. Just now comes a note, in which he says, "I am crazy with sermons, Sunday-school addresses, and lectures." I suppose his radicalism, like mine, keeps away some who might help; but you may safely believe that we are both as conservative as the Lord wants us to be — as we understand him.

There is one more liberal church on the Pacific coast, — away up in Portland, Oregon, some five hundred miles, as the bird flies, from Sacramento, its nearest relation. You may remember that Mr. Stebbins went up, and helped them organize three years ago; the missionary of American Unitarian Association occupying his San-Francisco pulpit meanwhile. Then, for a

long time, they were beckoning to a good man in Massachusetts, who didn't come. At last, Rev. Mr. Eliot, the younger, came to them from St. Louis; and all I can report to you is, that Portlanders, who visit San Francisco now and then, say all manner of pleasant things about the man and his work, and his standing among the people. Having never seen him, I feel ashamed that I am not writing to him this minute, rather than to you.

Please don't read this letter in too bright a light. Some cloudy March day, when harsh East winds are blowing into the very marrow of all Boston, you will be able to look it over and make the proper deductions. All our work, on Atlantic or Pacific shores *is* rose-colored indeed, when the dear light from above shines on it out of our hearts; but ah, my brother! you know all too well — yet none too well — the drawbacks, discouragements, disappointments, frictions, and drags of all sorts, through which every good cause must be pushed and pulled, just so long as its success is to be sought through the co-operation of faulty leaders and faulty followers. A glorious result is proposed: now you see it, and now you don't. 'Tis a wonder of wonders that any thing comes to pass; but many things do come to pass, — grand things too. Just now, it looks as if we had fair promise of four good living churches outside of San Francisco; but they are like young and tender plants, which might not survive one season of drouth or one night of frost. I have given you the facts which make me hopeful; and I never doubt that there will be something to show a century hence, for our small beginnings here, if only faithful hearts and hands follow up those beginnings.

I write in uttermost haste, but of matters which hardly require second thoughts, as in the midst of them I live and move and have my being.

In loving fellowship of truth,

CHARLES G. AMES.

A STATEMENT OF FAITH.

[We are tempted to print the following sketch of religious belief, by a brother, formerly minister in one of the Evangelical sects, who has recently been driven out because of his opinions, and has come into our ranks:—]

Dear Sir, — At your request I will write out a very meagre outline of my theological views. This is not a very easy matter, and I shall doubtless omit some things.

The first item in my creed is, that the world needs religion just now more than theology. It is important that we have correct mental ideas, but mainly as a means to righteous living. I believe (and I cannot see how any rational man does not) in the great facts of God's moral and providential government, in his spiritual presence, in the unity of God, though his Spirit be manifested in various ways. I doubt not but that the Divine Spirit may come to strengthen and comfort the heart, through agencies in this and the other world. But I think that Paul's ministering spirits do their good work in accordance with spiritual laws, of which we know nothing, and it is perhaps best that we never should.

I regard Jesus Christ as only a man, yet in the spiritual life an *exceptional* soul, providentially designed to be a religious Saviour.

Conversion I regard as an act of the will, the turning from a wrong course to a right one. The divine will unites with the human in this regeneration, as in all good thoughts and resolutions.

Sin is the perversion of the right. Human nature is essentially good. There is, naturally, in the heart a tendency to do right, and a tendency to do wrong; sometimes one, sometimes the other, predominates. Education has much to do with this.

Sin, by a natural law, brings on the soul severe penalties, here and hereafter. I believe in progress, and think the tendency is to universal restoration; and yet I cannot see what would prevent a man from sinning for ever, or until he had lost all capacity for the enjoyment of God, if he chose to do so. I doubt whether the highest perfection to which we may here-

after arrive, will obliterate every shade of evil that sin has wrought. I have large hope on this point, much faith, but not so much absolute evidence. All men will doubtless be saved in the sense that God wills, that all may hereafter enjoy him to the extent of their capacity.

I prize the Bible highly, but favor a rational view of Scripture interpretation and inspiration. I think that this lies at the foundation of liberal theology.

NEW PUBLICATIONS.

Stories for Eva. By Miss Anna E. Appleton. Boston: American Unitarian Association.

Father Gabrielle's Fairy. By Mrs. Mary C. Peckham. Boston: American Unitarian Association.

These two volumes belong to the Prize Series of Sunday-school story-books, published by the American Unitarian Association, on recommendation of the Unitarian Sunday-school Society and the Ladies' Commission on Sunday-school books. The Ladies' Commission has so secured the confidence of our readers that we need add nothing to that recommendation.

Memoir of Jared Sparks, LL.D. By George E. Ellis. Reprinted from the Proceedings of the Massachusetts Historical Society for May, 1868.

We wish this Memoir might be prepared for more general circulation. It gives, in an attractive way, the outlines of a career, the success of which might well gratify the ambition of any one, achieved in the face of difficulties, by earnestness, perseverance, industry, and unflinching integrity. The lesson of his early life is especially worthy of study by young men who aspire to a profession. He was in extreme poverty; walked from Connecticut to Exeter, N.H., to attend the Academy; and worked his way by teaching and manual labor through academy and college, and his professional studies, almost without any assistance. He began his ministry in consequence, later in life than he would otherwise have done; but, in compensation for this and for his sacrifices, he had cultivated a sturdy independence and strength, both intellectually and morally, which made him look back with any thing but regret to the circumstances of his education. We have heard him speak of young men similarly struggling, in a way which showed his

tender sympathy, but which showed also, that he felt that if they had any of the elements of success, these difficulties were no essential hindrance, and would perhaps prove blessings. And we wish his own example and history might be more generally studied for this lesson by those who may now be aiming at an education, and who, perhaps, think it can only be attained by some outside assistance.

We have alluded only to this one feature of his career. As a preacher of our Unitarian faith, as a controversialist defending its doctrines, as a historian, and as the president of our oldest university, he held a conspicuous position, which makes this biography worthy a place among our literature. — Ed.

The Gain of a Loss. By the author of "The Last of the Cavaliers." New York: Leypoldt & Holt. For sale in Boston, by Lee & Shepard.

A well-written and high-toned novel.

MEETINGS OF THE EXECUTIVE COMMITTEE.

March 15, 1869. — Present: Messrs. Smith, Cudworth, Livermore, Metcalf, Reynolds, Kennard, Lyman, Fox, and Lowe.

The Committee on Publications reported that books had been granted, in response to applications received, to a new Society in Baxter Springs, Kansas; Library of Penitentiary, Richmond, Va.; Library of Western Reserve College, Hudson, Ohio; and Athenæum Library, Boston, Mass.

They also reported in favor of appropriations for publishing new editions of the following books: Noyes's Translation of the New Testament; Hymn and Tune Book for the Church and Home; and Services for Congregational Worship; Hymn, Tune, and Service Book for Sunday-schools; Lectures to Young Men; and Lectures to Young Women.

This report was adopted.

The Committee on the New-England States presented a report, recommending an appropriation of $100 to the Society in Castine, Me., for the ensuing year; and one of $50 to Rev. George Osgood, for missionary services in Kingston, N.H.; which report was adopted.

The Committee on the Western States submitted reports from Rev. G. W. Hosmer, D.D., Rev. J. L. Douthit, and Rev. C. H. Brigham.

The Committee on Foreign Missions reported, concerning the India Mission, as follows: At an interview with Rev. C. H. A. Dall, he had fully explained the position and wants of the mission, presenting documents which illustrated the estimate in which it was held by residents in India, and by the English Government, and which also showed the variety and extent of the opportunities of influence now offered to us through him.

It appeared that there was need of a better and more healthy location for the Mission House; that the opportunities for useful labor, by lecturing, and personal intercourse, and correspondence, in various parts of India, involving expense of travel and postage, rendered desirable some outlay in this direction; and that the outposts of Secunderabad and Salem would require some pecuniary support. There were other needs which the Committee hoped the Association might be enabled to meet by special contributions, hereafter to be received from friends of the mission, — such as the new furnishing of school-rooms, the salary of additional assistants, and the like. But, on consultation with Mr. Dall, they had considered the above to be the most important, and accordingly recommended the following appropriations (payable in gold): salary of Mr. Dall, $1,400; for his travelling expenses and postage, $200; for rent of building, $800; for missions at Secunderabad and Salem, $100 each.

The Committee further reported, that there was reason to hope that the contributions received for the specific use of the India Mission the present year, added to the income of the Hayward Fund, would equal, even if they did not exceed, the sum here proposed; and a larger appropriation was not suggested, because, for various reasons, it was of the utmost importance, that whatever was appropriated for the Mission should be counted on for subsequent years. For example, the rental of a suitable building could not be arranged unless there were some assurance of its being permanent. Therefore they recommended that this sum of $2,600, in gold, annually, be guaranteed to the India Mission for three years, conditioned on Mr. Dall's continuance in the work; and with the further understanding, that if, at the end of this period, the aggregate of the sums specially contributed for this object should exceed the amount appropriated, such excess should also be given to the uses of the Mission.

The report of this Committee was adopted, and the Board then adjourned.

INTELLIGENCE.

The New Edifice of the Church of the Disciples, Boston, was dedicated on Sunday evening, Feb. 28. The sermon was preached by the pastor, Rev. James Freeman Clarke, D.D.; and Rev. Nathaniel Hall, of Dorchester, Rev. Edward E. Hale, of Boston, and Rev. Thomas Hill, D.D., of Waltham, took part in the services. Mr. George William Bond, Chairman of the Building Committee, made a report, and delivered the keys to the Finance Committee.

Rev. Henry C. DeLong was installed as pastor of the First Parish, Medford, Mass., on Wednesday, March 3. The order of services was as follows: Introductory prayer, by Rev. Henry W. Foote, of Boston; reading of the Scriptures, by Rev. Henry H. Barber, of Somerville; sermon, by Rev. William R. Alger, of Boston; installing prayer, by Rev. George W. Briggs, D.D., of Cambridgeport; right hand of fellowship, by Rev. Henry W. Foote; charge, by Rev. Richard Metcalf, of Winchester; address to the people, by Rev. W. S. Barnes, of Woburn; concluding prayer, by Rev. Rowland Connor, of Boston; benediction, by the pastor.

Rev. William R. G. Mellen was installed, as pastor of the Society in Detroit, Mich., on Thursday, March 4. The order of services was as follows: Invocation and reading from the Scriptures, by Rev. Clark G. Howland, of Kalamazoo, Mich.; sermon, by Rev. Robert Collyer, of Chicago, Ill.; installing prayer, by Rev. C. W. Knickerbacker (Universalist), of Wayne, Mich.; right hand of fellowship, by Rev. Charles H. Brigham, of Ann Arbor, Mich.; address to the people, by Rev. L. J. Fletcher (Universalist), of Grand Rapids, Mich.; benediction, by the pastor.

The New Edifice erected by the First Congregational Church in Brookfield, Mass., was dedicated on Thursday, March 11. The order of services was as follows: Invocation, by Rev. John H. Moore (Universalist), of Warren; reading from the Scriptures, by Rev. Edward H. Hall, of Worcester; address, by Rev. David A. Russell, the acting minister of the Society; prayer of dedication, by Rev. Alonzo Hill, D.D., of Worcester; addresses, by Rev. Joseph Allen, D.D., of Northboro', Rev. John W. Hudson, of Ware, and Rev. Edward H. Hall, of Worcester; benediction, by Rev. Henry F. Edes, of Sturbridge.

The Union for Ministerial Work and Help was organized, at a meeting held in Boston, on Monday, March 15, by the choice of the following officers: President, Rev. James Walker, D.D.; Vice-President, Rev. Ezra S. Gannett, D.D.; Secretary, Rev. Leonard J. Livermore; Treasurer, Rev. Adams Ayer. Council: Rev. Oliver Stearns, D.D., Rev. James W. Thompson, D.D., Rev. James Freeman Clarke, D.D., Rev. Samuel Osgood, D.D., Rev. Joseph H. Allen, Rev. Frederic Hinckley, Rev. Edmund B. Willson, Rev. Charles J. Bowen, Rev. Francis Tiffany, Rev. George L. Chaney. Committee on Business: Rev. Edward E. Hale, Rev. Caleb Davis Bradlee, Rev. Edwin G. Adams. Committee on Work: Rev. Samuel B. Flagg, Rev. Frederic W. Holland, Rev. Henry C. Badger, Rev. Theodore H. Dorr.

Rev. William T. Phelan, formerly of Ashby, Mass., is now in charge of the Ministry-at-Large, in Portland, Me.

Rev. Charles L. Balch has resigned the charge of the Society in Janesville, Wis., and retired from the ministry.

Rev. Alpheus S. Nickerson has resigned the charge of the Society in Sterling, Mass., and may be addressed at East Woburn, Mass.

Rev. Courtland Y. De Normandie has accepted a call from the Society in Laconia, N.H.

Rev. Marshall G. Kimball has resigned the charge of the Society in Madison, Wis.

Rev. George E. Ellis, D.D., has resigned the charge of the Society in Charlestown, Mass., after a ministry there of twenty-nine years.

Mr. William G. Todd has accepted a call from the Society in Westboro', Mass.

Rev. Henry C. Badger has accepted an invitation to take charge of the Society at Staten Island, N.Y.

Rev. Samuel Osgood, D.D., has resigned the charge of the Church of the Messiah, New York.

ACKNOWLEDGMENTS.

1869.			
Feb. 20.	From	Society in Meadville, Penn., for India Mission, as amount pledged at meeting of National Conference	$40.00
20.	„	New-South Free Church, Boston, for India Mission, as above	28.00
24.	„	Society in Dublin, N.H., additional	25.00
March 1.	„	Unity Church, Chicago, Ill., for India Mission, as above	100.00
2.	„	Society in Watertown	43.80
3.	„	Rev. J. F. W. Ware's Society, Baltimore, Md., for missionary work in Middle and Southern States Conference	52.08
5.	„	Barton-Square Society, Salem, for "Monthly Journal," additional	1.00
8.	„	T. L. Jones and J. L. Jones, as annual memberships	2.00
9.	„	Society in Watertown, additional	2.24
15.	„	Edwin Wilson, Lake City, Minn.	2.00
17.	„	A friend, for publishing Freedmen's Tracts	2.00
17.	„	Hon. Perez Simmons, as annual membership	1.00
20.	„	Rev. W. T. Crapster, as annual membership.	1.00

MISSIONARY SUNDAY CONTRIBUTIONS.

The following sums have been received, in response to the appeal made at the request of the National Conference, in addition to those already acknowledged: —

South Congregational Society, Boston, on account	$1,200.00
Society in Syracuse, N.Y., additional	10.00
J. C. Burrage, Boston, through Rev. J. F. W. Ware	200.00

Omissions. — Jan. 9, there was received from Rev. F. A. Farley, D.D., trustee, the sum of $395.95, as income of Graham Fund.

The $3,200 received Dec. 21, from Rev. Dr. Putnam's Society, Boston Highlands, included $100 pledged for the India Mission at the meeting of the National Conference.